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The Badawin's Code

A man's first duty is towards God.
His second, the protection of his tent neighbour (*gasir*).
His third, attention to the laws of Hospitality (*dhiáfa*).
His fourth, his duty towards a traveller under his conduct (*rafig*).
His fifth, attention to the laws of Personal Protection and Sanctuary (*wejh* and *dakhála*.)
His sixth and last is to himself: to raid when he can and keep what he has captured (*ghazuu*).

It is noteworthy that in fulfilling this last duty he thinks of it as a sort of reward for what has gone before. Raiding is no sin, but a virtue, and to kill your enemy a still greater virtue. Therefore, to steal your enemy's cattle is not robbery but an exploit to be proud of. Your enemy will do the same to you to-morrow if he gets the chance. (See Chapter VII.)

THE BADAWIN WOMAN (*Badawiyat*)

Taking the good with the bad, the Badawin woman is nearly all charm, the natural charm of an unspoiled daughter of Eve, who knows nothing of the world, and little of town life except from hearsay.

She has very much of the child about her; all the delightfulness and all the unreasonableness of a child.

She is prone to sudden storms of rage, and will sulk without apparent reason. She is full of jealousy, and will love and hate with passion and ferocity, yet she can be the gentlest of beings and is capable of great sacrifice. She adores her children, though she has no idea of teaching them discipline or self-control; she will fly at her husband, if he attempts to punish their child, and will go off the deep end if her husband does not sleep close by her side (*ma yurgud wiyha*) every night.

Badawin unmarried girls are, of course, debarred from any male society or male friendships outside the circle of their own immediate families, but married women have far more freedom than their town sisters, and can be on delightfully friendly terms with males of their own *taifa* or *hamula*. They have strong ideas of propriety, and are sensitive to a degree about their reputation. The most dreadful thing in the world that can happen to them is to be talked

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521 about. Yet gossips they are, and expert in tearing others' reputations.
658 Many a desert tragedy has resulted from too glib a tongue. Ordinary sexual matters are discussed before small children with a frankness
764 and simplicity which modern educationists might approve, but which an English person may find at times embarrassing. The bearing of their young by camels, mares and ewes is not only an everyday topic, but mothers will take their children to watch the progress of such events, alongside their menfolk.

837 On the whole, Badawin women are extremely moral, though they might readily succumb to temptation were it to come their way. Fortunately it does not.

They go in for love affairs, of course, and married women are not above falling desperately in love with other men than their husbands. A woman's only hope in such a case (unless her man happens to be her first cousin) is to tell her husband the whole truth, and beg him to divorce her. This happens fairly often among the rank and file, though not among the senior ladies of the tribe or the shaikh's wives. Sir Richard Burton has said somewhere that among Badawin women who were separated from their menfolk during long absences in the desert when at war, abnormal and unnatural living was not uncommon. This I think a libel, or at least a grave exaggeration.

THE DAILY ROUND OF A BADAWIN FAMILY—"AN AUTUMN STUDY"

192 Time, Early November; Place, Wafra, 30 miles from the sea in the Kuwait Neutral Zone.

[342] 512 The tent is pitched on a slight rise in the ground, so that if rain comes the water will not flood the interior. Everyone is busy from earliest dawn to nightfall, especially the women and girls. A little rain has fallen, the first for eight months, and grass has just started sprouting in the hollows. Both camels and sheep are thin and scarcely able to walk any distance. The summer has been a terribly severe one. More rain is urgently needed, else the grass that has come up will wither again. The head of the family has ridden off on his mare the previous evening to see if better grazing exists 10 miles away. He will not be back till sunset to-day.

000 At 4 a.m. one of the men-servants gives the *'adhan* (call to prayer),